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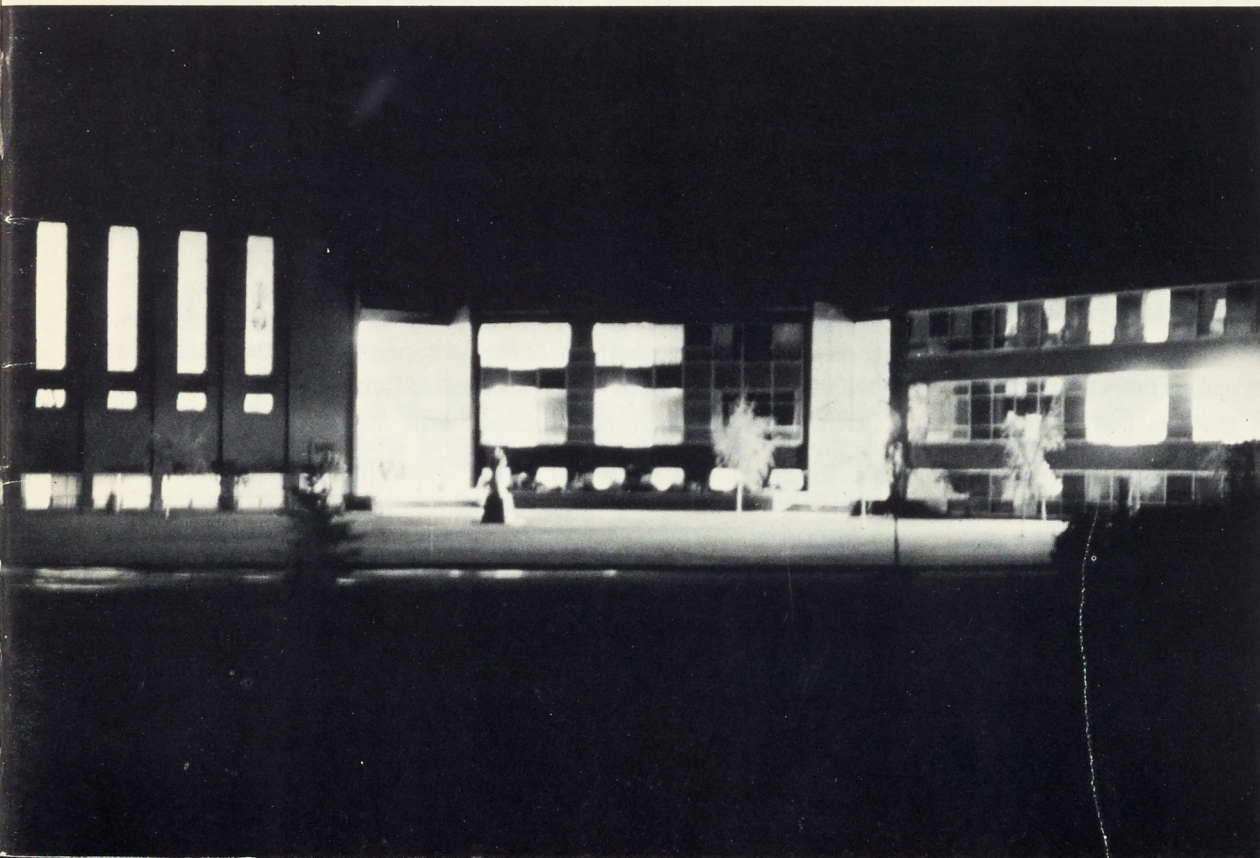
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Vox Ovium 1967



This Centennial edition of the Vox Ovium is respectfully dedicated to Father James Holland, for twenty-eight years Professor of Sacred Scripture at the Seminary.

The Archbishop's Message

In answering the Editor's request for a few words on the occasion of the publication of *Vox Ovium* 1967 edition, I think that I can do nothing better than to call attention to two paragraphs in the text of the decree: *The Priestly Ministry and Life*.

"Since in their own way they truly share the functions of the apostles, priests receive from God the grace to become ministers of Christ Jesus among the people. They carry out the work of the Gospel so that the offering of the people may be sanctified and made acceptable by the Holy Spirit. . . . Through the ministry of priests the spiritual sacrifice of the faithful is made perfect in union with the sacrifice of Christ the one Mediator. . . . This is the object and the perfection of the ministry of priests. For their ministry beginning with the preaching of the Gospel draws its strength and power from the sacrifice of Christ."

"Priests with the authority they have been given carry on the work of Christ their Leader and Shepherd. In the name of the Bishop they gather the family of God together into one united brotherhood. In union with the Holy Spirit they lead them through Christ to God the Father. To enable them to do this, or any other priestly work, priests

receive spiritual strength to build up the Church. In this task priests must try to imitate Christ in his gentle approach to everyone. Sound doctrine and the Christian rule of life rather than human respect must be their guide."

In these restless days when many priests are questioning the relevance of their unique dignity, you will agree with me, I am sure, that there is much food for reflection in these two extracts from the decree published by Vatican Council II especially for priests. As the decree asserts in Chapter III on the Priestly Life: "Priests have been fashioned as live instruments of Christ the Eternal Priest to continue on earth the wonderful work of salvation whereby the whole human race was made whole by His Divine Power. Each priest is enriched with a spiritual grace because in his own way he assumes the person of Christ himself."

May we always be worthy of our Lord whom we thus represent.

✠Anthony Jordan, O.M.I.,
Archbishop of Edmonton.

Page Two

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Rector's Message

by Very Rev. A. Schoen

Our Centennial celebration has elements of pride and pain about it — the pride of accomplishment and the pain of unsolved problems demanding hard work and sacrifice.

Vatican II has admirably prepared us Canadian Catholics for a realistic celebration of this great milestone. While conscious of our Christian heritage we are called to the somewhat painful process of renewal. We must re-enter the mainstream of society. We must re-think our theology and update its expression so that modern man may once more hear the overtones of God's loving concern for him.

Perhaps nowhere is the pain of growth more in evidence than in houses of clerical formation. The modern seminarian finds himself struggling to reconcile the uncertain march of the People of God with the noble vision of the perfect Bride of Christ. He is required to judge maturely among the many theories and opinions which leap at him from the pages of every journal. He must master the fundamentals of theology and at the same time keep abreast of the modern sciences which profoundly influence the life of contemporary man. He must be an involved Christian on the way to becoming a pastoral priest amid the more immediate demands of personal growth in holiness and sound knowledge.

Today's seminarian truly faces a major challenge but he remains essentially an optimist. He is confident that the power of the Holy Spirit that brought about the Council will continue to "renew the face of the earth" wherever He finds humble and willing workers.

Editorial

by John Rose

It has been my privilege this year to publish the "Vox Ovium" in Canada's Centennial year.

This Centennial is itself a motion of confidence in Canada's ability to exist as a sovereign nation. The unique existence of our country is something to look forward to and to work for because I believe we have a mission in this world . . . a mission which involves principally the contribution of our outlook on world affairs to the community of nations. If this attitude reflects the understanding, compassion, generosity and acceptance of other nations which it has shown itself to be capable of in the past, Canada could be an effective force working for that world peace we all hope for. God give us the generosity and ability for sacrifice which will make a future for Canada possible and worthwhile.

Many people have been responsible for the appearance of "VOX 67". Many thanks to the St. Joseph's Seminary Society for their financial assistance. I hope that you will all support them generously in the forthcoming Seminary collection. Thanks also to our advertisers for their patronage which should not go unrewarded. And of course, many thanks to my staff (see back cover) especially to Pat Olson, John Vandoremalen, Joe Molnar, Dan Murry, Wayne Benson and John Dziadyk for their most welcome assistance.

Finally, a "Happy Birthday" to all of us. May there be many more.

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**Canadians Are Odd Because....*

by John Patrick Gillese

Well, because, for one thing, not one in a hundred could tell you who Stephan G. Stephansson is.

And because, instead of proudly saluting the flag, they fight over its design.

And because, though Alberta has collected \$1.8 billion in royalties from its oil riches, we still had to wait for American capital and enterprise to gamble on making it really flow.

And because an Edmontonian named Robert Goulet had to drive a streetcar in Edmonton, whereas south of the border he became a singing star.

And because — well, every time you get into conversation about any subject you're almost sure to be told Canadians are "odd" — which means, literally and correctly, they are different. They are, indeed.

Stephansson, to set your mind at ease, has been described as "the foremost Icelandic poet of the last 100 years". He lived, believe it or not, at Markerville, Alberta; died there in 1927. The Markerville people erected a cairn

**Written especially for Vox Ovium.*

Page Seven

to him; the Icelandic government honored him. Canadians — so I discovered when I set about compiling an about-to-be published volume of the works of Alberta writers — never heard of him and really couldn't care less. I don't think they even know that the man who sold more short stories to the **Saturday Evening Post** than any other Canadian (80-some in all) lives in Edmonton still . . . or that Frances Shelley Wees, an ex-Albertan, is Canada's top-flight mystery writer, with many a Crime Club Mystery selection to her credit.

Canadian authors have produced best-sellers (**Anne of Green Gables**, for instance) that will endure as long as literature endures. Today's writers — even in Alberta alone again — contribute in volume to the New York and Fleet Street literary markets, though most of them have never set foot in either. Yet you would be hard-put to convince Canadians, let alone Americans, that we have any real authors as such.

I can state with absolute knowledge of its validity that if an American editor made, in a single State of the U.S., the "find" of authors I and my associates managed to uncover in Alberta, the Governor of that State would declare a holiday, the TV stations would outdo one another for interviews with the authors in question: the land would rejoice.

Here, Albertans will very likely yawn and say: "So what?"

"That's Canadians," someone will tell you. "They're an odd people."

They're "odd". They're "different".

I have heard many people, from both sides of the 49th parallel, try to explain that difference. A very pretty New York lady editor thought she knew it. "The difference between Canadians and Americans," she informed me, "is this: an American will spend a dollar to make a nickel, but a Canadian won't spend a nickel to make a dollar."

She didn't mean Canadians were stingy. They just lack the financial faith that causes Americans to invest so heavily in our oil development, for example. Five to ten years later, the Canadians begin to "get in," too — by and large with the well-established companies!

I have been told by others that "Canadians are long on geography and short on history", which is not quite the answer, either. Canadians have brought history with them.

Canada as a nation is almost an accident — and I suppose Canadians will become a people almost by accident. Consider.

France, when she owned this land, did not know its worth; in fact, was quite willing to trade it for furs in India. The British got it as much by barter as by conquest; regarding it chiefly as a wilderness of ice and snow, they ceded it to a fur-trading company. Both parent-bodies of the mainstock of the Canadian peoples were not alone in their attitude towards this part of the new world. They

regarded Canada as Russia regarded Alaska, which **she** sold to the U.S., resulting in the odd situation of that nation owning a large chunk of land thousands of miles north of its continental borders.

If the geographic birth of Canada was semi-accidental, so indeed is the growth of its people. I know Germans who have wept into their beer mugs at Christmas, remembering Bavaria and Berlin — and Irishmen who waxed sentimental every March 17th when the radio or TV played old Irish airs. I know Slovenians in Toronto today who have literally created a touch of old Yugoslavia, even though they themselves may not seriously contemplate returning to Tito-land.

Canada? Canada is a place where you have a chance to make a niche in life, where you find refuge; where, if you can work at anything, you can share one of the highest living standards in the world. Canadian? Presumably he's somebody who is here at least in body, and at least for awhile. In mind and spirit, too often your real home is elsewhere.

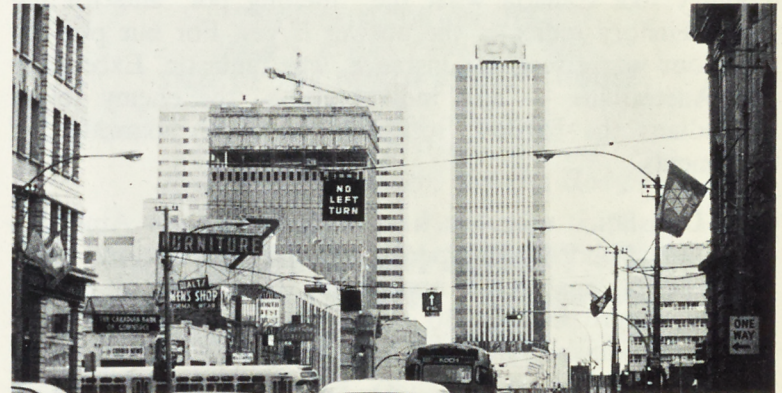
We are not the melting-pot that is the U.S. There, there is no place else to go where the standard of living is higher, or the climate (if you consider the wet west coast, the sunny deserts of the south, the old plantations of the deep South, etc.) more to any and every taste. When one landed there, he automatically began to become an American. There was really nowhere else you ever expected to go. The fires of materialistic progress were burning hotly

and in less than a generation, you became part of the product. Those of your own people who had come before you just hastened the process of making you "belong".

Not so in Canada.

The French-speaking people, admittedly, were here. They had cut off ties with France, but they had kept the old heritage. The English-types, supplemented by Loyalists, had done much the same in Ontario. But for the rest of Canada, it was different.

The first Ukrainian immigrants, for example, are just now dying out in the West. My own father, an old Imperial Army man, flipped a sixpence, literally, to see whether we left Ireland for Canada or Australia. The new waves that followed after World War II came here for the same essential — and sometimes vague — reasons: oppor-



tunity, adventure, political freedom . . . and perhaps, if they could analyse it, the chance to be themselves. Above all else, **the chance to be individuals in their own right.**

Maybe that's why Caandian are "odd". They are a nation of individuals, almost; so much so that they have four (or more!) national political parties, instead of two; so independent in outlook that not only do they talk of French-speaking and English-speaking Canada, we have those who openly advocate a definite division between East and West — and still others who say we should join with the U.S. (An idea, by the way, that was common when Manitoba-Saskatchewan-Alberta were the North West Territories and Louis Riel was seeking redress from an indifferent, or at least procrastinating John A. Macdonald.)

Can this independence and individualism do for a country like Canada what the "melting pot" did for the U.S.? History indicates the answer is yes. For our population, our war effort, for instance, was fantastic. Except for the Australians — also individuals — the enemy found Canadians the hardest, toughest, yet most honorable of opponents.

Legislation-wise, we have long passed our American neighbor. Abhorring the poverty that drove us to this land, we rebelled against its appearance in a land of natural plenty. Approximately 30 years after a Liberal Government introduced Family Allowances, and Social Credit "rebels" insisted on monetary issue (dividends) to pur-

chase production, both parties in the U.S. are agreeing that "the war on poverty" in the U.S. itself can only be won through "the concept of giving a guaranteed minimum income — say \$3,000 annually — to the American poor" (quoting a CP story in the **Edmonton Journal**, Jan. 4/67).

Getting back to where we began, the same "rugged individualism" of Canadians has taken them to the fore in the arts. Canadian actors and singers, like Canadian authors, may receive little recognition at home — but what an impact they have made abroad.

Becoming a "people" — a people distinctly Canadian — is usually a slow process. Wars make patriots, sad to say; and though we have been in war, we have never, for our own cause, declared war on anyone. It seems that the bones of your loved ones must be buried in its soil before that land becomes hallowed — your "native land". Other ingredients — mystical, perhaps — are needed.

Have we got them?

I think so. I think that, at the moment, it is hard for us to recognize them, let alone define them.

This year — 1967 — gives us a chance to contemplate what a few million "rugged individualists" have accomplished in much, much less than a hundred years. And, seeing, we may glimpse a vision of the people we are to be . . . still hard-working; growing in strength; neither arrogant nor submissive; above all, because we are individuals, knowing our real bond of union as a people lies most deeply imbedded in our yearning to stay free.

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ACTIVITIES

CANADIAN CATHOLIC STUDENTS' MISSION CRUSADE

Vicarious experiences and second-hand information are unfortunately our lot with the missionary apostolate. Our Seminary commitments make direct contacts impossible.

The duty of the C.C.S.M.C. is to make us aware of the mission apostolate so that we never remain satisfied with our present situation. What we give in the form of a few shekels we must later give in the form of ourselves — our time and effort. For as we emerge from the ghetto mentality we come to realize that there are substantial mission opportunities here in our own back yard. If we do not seek them our lives are that much less meaningful.

Unfortunately, today, many who believe that something must be done to help humanity are turning away from the traditional areas of involvement such as religion. Paul Santmire (Lutheran Chaplain—Harvard) says "kids have been fed a Milquetoast Gospel . . . they view religion with a certain anthropological sophistication. Yet . . . they really would like to believe."* We hope to sharpen, in the C.C.S.M.C., this most necessary awareness of the needs of others.

*Article: "Man of the Year — 25 and Under", "Time", January 6, 1967.

MUSIC

Great changes in personnel this year! We will certainly miss the experienced and talented direction of John J. Zuyderwijk! However, our new directors, Pat Olson,

Rick Trottier and Ted Shaw, have produced a splendid effort and show great promise for the future. John Rose, our organist of several years, will be turning his organ bench over to Mike Broemeling this fall. Mike is a very adept pianist and will probably become a fine organist as well.

As members of two larger Christian communities, we seminarians have participated musically at both the Cathedral Church of the Archdiocese and at our own Parish of St. Albert.

ST. BASIL SOCIETY

Our purpose in this Society is to promote understanding, respect and love among predominantly Latin-rite seminarians for Catholics of the Byzantine (Ukrainian) Rite. Our aim, then, is mainly educational.

This year we have had opportunities to participate in the Byzantine Liturgy (Mass) thanks to Father Fedunyk of Holy Eucharist Parish, Edmonton. We have also had a panel discussion on Latin-Byzantine relations with members of the Byzantine rite participating. We daily realize that we have much to learn from Eastern (Byzantine) Theology.

ECUMENICAL ACTIVITIES

The ecumenical spirit of Vatican II has resulted in several meetings and talks with Christian friends of other denominations. This year's highlights include:

- An inter-denominational workshop on "Communications" held at St. Stephen's College (United Church) at the U. of A.
- Joint study groups tackling the "New Morality" and "Death of God" issues.

- A TV "Teach-In" sponsored by Anglican and United Churches.
- St. Stephen's "Theologs" joined us here for dinner and a pleasant evening visit after the January exams.

Here's hoping for more of these encounters in the future!

SEMS AT MARIAN CENTRE

No doubt about it! We seminarians are definitely "activists" when it comes to free afternoons. Before you can shout "Taxi!" we are off in many directions, bustling toward business or banality. Among the more worthwhile pursuits this year were our periodic visits to the Marian Centre. We never knew what to expect there, but we never felt useless either; the mountains of clothing and food always seemed to need sorting or carrying; the floors never refused to be mopped.

We were touched there by the generosity of many Albertans — literally tons of vegetables and used clothing poured in to fill the needs of the jobless, the alcoholic, the transient whom the Marian Centre serves. We shared for a few hours in the simplicity and the peaceful dedication which is the daily grist of the staff there. We saw etched in the faces of countless men the grim reality that some men are less equal than other men.

How important it is for us to penetrate deeply to these fibres of our marketplace . . . these are the people we hope to serve; these are the problems which will confront us too. We thank the staff of Marian Centre for awakening us to the universal faces of poverty, loneliness and destitution and for showing us how a true Christian community attempts to meet these needs in a modern technopolis.

DRAMA

This year's play "A Journey's End" by R. C. Sherriff was chosen by the Drama Director Mr. John Owens for its outstanding quality and characterizations. The tenor of the production was typically that of a psychological war-drama with all the excitement and tension one would want to find.

The story takes place in France during the first World War somewhere in the north-eastern trenches. A group of young officers are somehow brought together in this hostile situation where their hidden fears and anxieties are dramatically unfolded. The dramatic composition shows the despair of a soldier who is overwhelmed by the hopelessness of the situation . . . a coward facing his fear . . . a boy dying on the threshold of manhood. The cruelties are more than just physical; they destroy the very souls of men. Men lose their dignity, their value for human life, they become discouraged and are crushed by the relentlessness of war. This is a dismal picture of mankind but yet a realistic one. The message of this play is one which can easily be applied to the present day situation which, needless to say, has not improved.

It would be a crass oversight if one did not mention some of the principal players of this performance. The most outstanding was Mr. Brian McKernan who played the lead as Captain Stanhope, a young officer of great ability who habitually drank to conceal his fear. Mr. Wm. Somerville completely captured the mood of his role as the understanding middle-aged school teacher. The snivelling coward, played by Mr. J. Rose, was perfectly contemptible and yet in a way pathetically comical. Mr. R. Starks portrayed the phlegmatic city boy whose most pressing problem was the food shortage. With these characters and many more the play was indeed interesting and thought-provoking.

A special congratulations must be extended to Mr. John Owens for bringing this difficult play to such a successful conclusion.

Short articles by Brian McKernan (C.C.S.M.C.), Don MacLennan (Music), John Rose (St. Basil), Jerry Champlin (Ecumenical), Rick Starks (Marian Centre), and Bill Lafreniere (Drama).



"I said . . . give me that letter!"

Brian McKernan as Captain Stanhope and John Lent as 2nd Lt. Raleigh in one of the more dramatic moments of "Journey's End."

MY IMPRESSIONS

by Sister Leopold Marie*

Over the past nine years I have spent many pleasant hours in the service of priests and seminarians. Because I see Christ in his priests, I consider that my work has great missionary value and I am happy in this particular kind of work.

The priests and the seminarians themselves know how to lighten the burden by their appreciation, understanding, amiability and helpfulness. On days when fatigue is unavoidable I particularly appreciate their visits to the kitchen to bring a cheerful greeting, to share in the work before or after a social event, to contribute their help with dishwashing. Their generosity is a continuing source of encouragement. Their kind deeds are to me so many rays of sunshine. It is always a joy to welcome them after the holidays.

Not the least of my joys is the visit of each newly-ordained priest. How precious is the gift of a Mass offered for the Sisters' intentions in our own little chapel.

I continue to count on the help of the prayers of the priests and seminarians whom it has been my pleasure to serve. I'll always count among my best memories the years spent at St. Joseph's Seminary.

* of the Filles de Jesus, our seminary sisters.



Sister Leopold
(in charge of the
kitchen)



Sister Alcantara
(Superior)



Sister Rodolphe



Sister Paul Etienne



Sister Arsene



ABOVE: Cardinal Leger celebrates the Eucharist with the Seminary Staff and Students on his March 12 visit. TOP RIGHT: A typical modern day seminarian on a Saturday night no doubt!! CENTRE BOTTOM: A rare photo of the solemn procession in search of the Statue of you know what. BOTTOM RIGHT: Thanks to the deacons, it must be Hallowe'en or something.



DIARY

Compiled by John L. Maes, Editor of INTER ALIA, Seminary House-Paper

(Sept. 5) At 4:00 p.m. the Seminary doors swung open and another academic year commenced for 58 aspirants to the Priesthood. There were new faces; some of the old ones had gone. In keeping with the liturgical renewal of Vatican II, the chapel had been renovated to enable the full participation of the student body in the liturgical celebrations of each day. (Sept. 7) Westokleen them floors men! (Sept. 10) The new men were initiated into the fold. No doubt about it, they are a talented group. (Sept. 13) Mr. Wittar Jensen is in the process of the construction of a pagoda in the gardens. Within a few years the trees, shrubs and flowers will enrich the Seminary landscape which is a worthwhile thing to strive for. (Sept. 15) The Hamilton gang arrived at 9:30 p.m., a little late as usual. (Sept. 17) The bookstore is doing a booming business. (Sept. 19) Some avid football fans attended the game at Clarke Stadium. Fine Centennial pageant for half-time entertainment! (Sept. 22) In a spirit of ambition, Flor Wuncie stripped sealed and waxed their entire floor area. Dave Cote went at it barefooted (dedication). (Sept. 24) Movie Night! To start off on the right foot (for we cater to a critical audience) the academy award winner "East of Eden" was shown. Bill Lafreniere is the movie manager again this year. (Sept. 26) Dr. Rudolph Helling from the U. of Windsor was the guest lecturer on the "Parish" study seminar which was held for the clergy and seminarians. Later in the evening, the seminar on "Communications" commenced at St. Stephen's College. It was attended by the 3rd and 4th Year Theologians. (Sept. 29) "Spud" picking in the afternoon. Nick Cooney felt quite at home. The crop was not nearly as bountiful as last year. The dynamic house-paper "Inter Alia" appeared on the scene for its second consecutive year. Some of the students attended the welcoming festivities for Archbishop Ramsey at the Jubilee Auditorium.

(Oct. 1) In response to Pope Paul's oft-repeated plea for peace, special devotions commenced. (Oct. 2) The deacons are in the process of renovating their floor lounge and doing a masterful and imaginative job! (Oct. 5) This year's seminar-schedule was posted. The subject matter was in keeping with the current questions of the modern world. (Oct. 6) Father Patsula returned from a Canon Law Study Session in Ottawa, the first of its kind in Canada. (Oct. 8) Wiener roast night. The enormous fire, sizzling wieners and the enthusiastic singing were thoroughly enjoyed by all. (Oct. 9) The Cinema Club had its first film-critique night. The turnout was gratifying considering our busy schedule. (Oct. 10) Thanksgiving Day! A free day for everyone to enjoy on his own initiative. Of course, no one refrained from going "Downtown!" (Oct. 11) The Christopher public speaking course started tonight for the new men. The instructors: Messrs. Pat McDonnell, Lorne Dixon, Ole Holm and Bud Gau. (Oct. 14) Retreat commenced at 8:00 p.m. Rev. Joseph Bisztyo, Rector of St. Pius X Seminary in Saskatoon, was our very engaging Retreat Master. (Oct. 17) Ordination day. Archbishop Jordan conferred the Sub-diaconate on Mr. Ken Foran, the Diaconate on Messrs. Larry Bagnall and Brian Hubka and the 3rd Theologians received final Minor Orders. Lord make us worthy to be your ministers. (Oct. 19) Clean-up day. The grounds, floors, windows and recreation areas were cleaned up of unwanted debris. The painting of the boards for the hockey rink served as a sure indication of rapidly approaching cold weather. (Oct. 22) Floor Wonay challenged the other floors to a trophy-competition of volleyball. The response was enthusiastic. Who got the trophy? (Oct. 25) Dr. Johnston

(of St. Stephen's College) delivered an excellent paper on Baptism. (Oct. 29) T.V. is now officially allowed in the individual lounges. Bill Lafreniere spent an entire program attempting to adjust the rabbit-ears on the set—it's just been too long since his last encounter with a telly. The idea is proving a great boost to the spirit of the individual floors. (Oct. 31) The Deacon Class went all out to put on one of the best Hallowe'en shows that we have seen. The Rec Hall was lavishly decorated with a delightful ghoulish taste and the individual class skits were absolutely hilarious (as always!). The Statue of All Saints caper was an absolute success starring Rod Perks, John Stewart and Mike Broemeling.

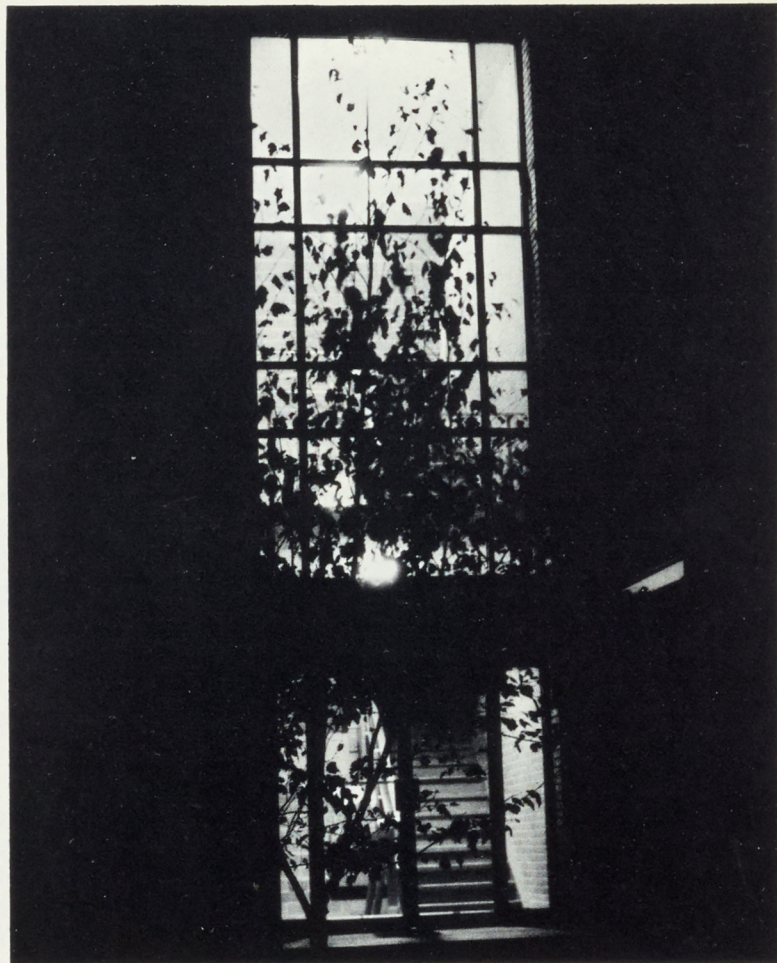
(Nov. 4) A T.B. check-up in St. Albert. (Nov. 5) St. Anthony's College tromped our basketball team but good. John Mahylis (daddy longlegs) covered a lot of terrain, but he just couldn't pull us out of the rut. (Nov. 10) Under the capable direction of Dan McGettigan, the students began the long day and night vigil of flooding the hockey rinks. (Nov. 13) "W5" and "SUNDAY" fans are at it again—James Schleppe gives his usual running commentary. (Nov. 15) Alleluia!! We finally have a snow plow for the rinks and for the driveway. Eric Senger and Father Patsula were the first ones to try it out for size . . . naturally. (Nov. 19) Every second Saturday the house barbers head for the Atonement Home to practice their trade on the children there. A rewarding practice indeed. (Nov. 20) Folk Mass at St. Albert's Parish. Under the baton of Pat Olson, the dynamic choir group, assisted by the background rhythm of twanging guitars, drew an enthusiastic response from the laity. (Nov. 21) Al Schmitz has finally joined the cigar smoking "group." (Nov. 25) Archbishop Jordan joined the Staff to concelebrate the Mass in honor of St. Catherine's Day. (Nov. 26) The C.C.S.M.C. got a little richer and the students a little poorer on the pool for today's Grey Cup Game. Pat Doyle just couldn't be held down on his seat as the Saskatchewan Roughriders drove onto a well-deserved victory. (Nov. 27) The Drama Society's production of W. Sheriff's play "A Journey's End" was masterfully portrayed on stage to a capacity audience (see article on "Drama"). A coup for director John Owens. (Nov. 28) Alumni Day. The "good old days" were nostalgically revived and shared with students as the former members of St. Joe's recalled the people and events which most influenced their lives during their Seminary career.

(Dec. 7) Miss Mary Kennedy, a Legion of Mary envoy, gave an informative talk on this organization and its role within the Church today. (Dec. 9) Christmas decorations are already evident in the halls. In the whole wide world there is no one who looks forward to Christmas with as much gusto as a seminarian! (Dec. 18) The brainchild of Brian Hubka—to govern the student body by means of a parliamentary constitution and procedure—was voted on today. The pool result was unanimously in favor. (Dec. 19) Mr. Mullen and some of the "boys" erected a huge Christmas Tree in front of the establishment. A worthwhile task. (Dec. 20) The library shelves arrived—the expansion of the library has finally become partially realized. (Dec. 21) Christmas Holidays!

(Jan. 7) We return to the Seminary after a three-week (almost) vacation. Floor 1C has hung out the flags in honor of the Centennial Year. (Jan. 9) Examination week has arrived. John Rose is hitting the books like mad; after all . . . !! (Jan. 12) Bill Somerville received a "gift-wrapped" puck in the eye during a gruelling game of hockey. Ah . . . the trials of a sportsman! (Jan. 15) We begin the 40-Hours Devotion. As usual, a trail of wax is blazed around the chapel. (Jan. 18) Some students go to the Jubilee Auditorium to attend the inter-denominational prayers for Christian Unity. (Jan. 20) St. Stephen's College joined us in prayers for Unity. Father Sheridan delivered a masterful paper on the theme of unity. After a most enjoyable dinner, warm thanks from Dr. Tuttle of St. Stephen's. (Jan. 22) Rev. Ora McManus returned to the old "homestead" after a lengthy time away in Washington, D.C. for studies. Ph.D.! (Jan. 24) The Theology Institute at

Providence Centre begins today. Theologians from here in attendance. Father Bisztyo is a stimulating lecturer. Garlic sausage was on the menu only once. (Jan. 27) The first of a series of Seminary Workshops began today. We hope that the young men will find their brief weekend stay enjoyable, rewarding and informative.

(Feb. 1) Msgr. Daly returned from the Bahamas. (Feb. 4) The Student Parliament was officially opened today. The signing of the constitution—a splendid ceremony—took place in the Boardroom and was witnessed by the students and staff alike. The Faculty constitute the upper house, the students the House of Commons. We hope that a true communal unity will develop from this. (Feb. 7) A free day. For the first time we are allowed to remain out until 10:30 p.m. (Feb. 10) Some of the more hardened men joined John Dziadyk in attending an autopsy at the Charles Cam-sell Hospital. Obviously not too much food was eaten that night by some. (Feb. 12) Dr. Sittwell gave a lecture on “Impoverished Countries” to the C.C.S.M.C. Group. (Feb. 15) Ed Sheridan went to Chapel with pyjama tops on instead of the conventional surplice. Man! Those fuzzy mornings. (Feb. 21) Brian Hubka spent his day at the Legislative Assembly meeting at Edmonton’s parliament house. (Feb. 23) A group of six, organized by Rev. Jerry Champ-lin, went over to C.B.C. television to discuss programming with Mr. Armand Baril. (Feb. 25) A small group of our seminarians participated in UNESCO seminar at the Corona Hotel to discuss *Canada and her Natural and Cultural Resources*. (Feb. 26) “New Music” workshop at Holy Redeemer College. (March 1) WE GO TO PRESS WITH THE “VOX!” (March 12) Paul-Emile Cardinal Leger slated to visit Seminary and speak to students. (May 25) The end of the year.



"All Work and No Play..."

by Lyle Pederson

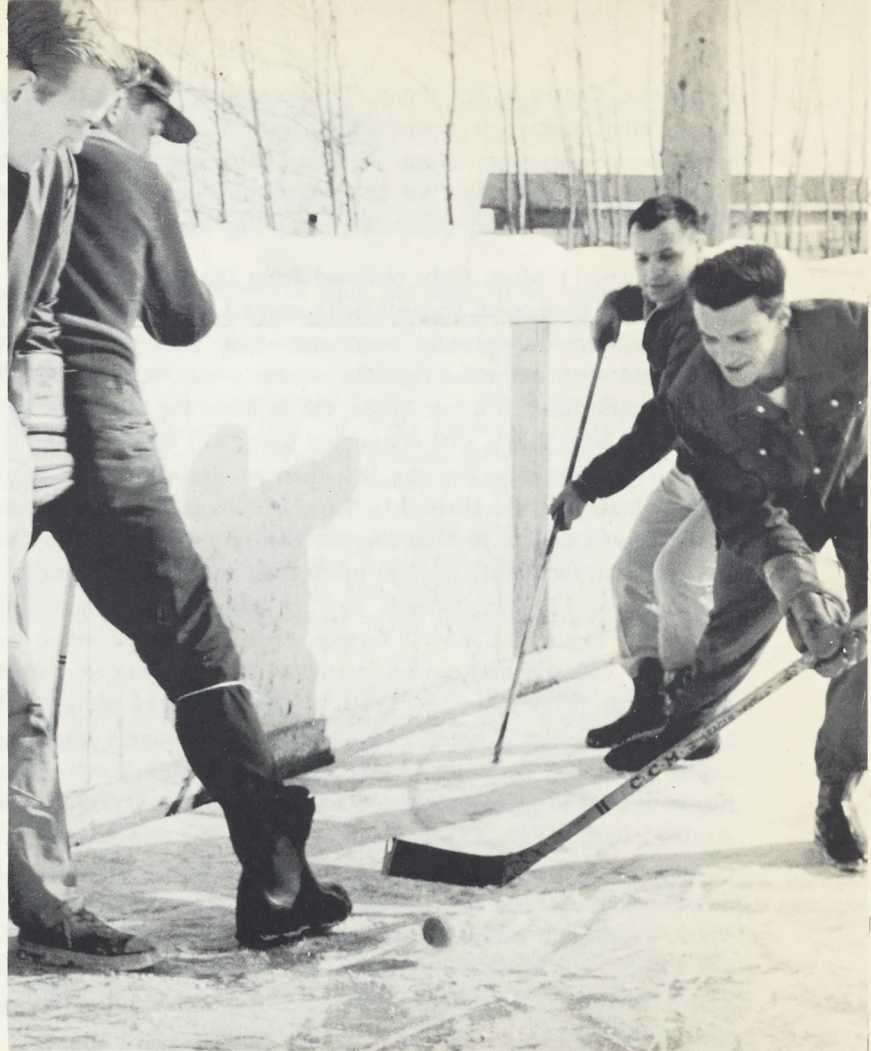
Everybody needs sports. Look at Canada in its Centennial celebrations and see the prominent place given to sports. Television fills its screen with the most dramatic pictures of daring Nancy Greene, the hard playing Johnny Bower, the rough and tough Tom Brown or the determined Hec Gervais. But these are professionals. What about the youngster in school, the "twisting" teenager, Mom and Dad . . . or ourselves? What does sports do for us?

Sports presents us with challenges! Many challenges! First . . . an occasion to associate with a team effort. This breaks the routine pattern of daily life and teaches us to work with the "other guys". Perhaps through sports we even gain a different outlook on life or even receive the courage needed to face another working day.

Participation in sports will always involve responsibilities. This doesn't "cramp our style" either, because there's lots of room for initiative. We are free to develop our own style and mannerisms while always working for that effective team effort. This is one of the most challenging and appealing aspects of sporting activities.

Did I hear you say sports is out? Why not give some of them a try? You might be surprised to find it a very profitable experience. You just might find that all-important opportunity to understand other people . . . which is the only way you'll ever come to understand yourself! There's more to sports than watching it on TV.

Page Twenty





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"WIPE SHOES ON RED RUGS"

by Rod Perks

September 5, 1966 is a day I'm sure I will remember for the rest of my life. It was the day I entered St. Joseph's Seminary.

At approximately 3:45 p.m. I started the long walk from the car to the main entrance. The first thing I noticed was the lawn around the Sem. I wondered who had to cut them. If life here was anything like life in a boarding school, the new guys always got the "dirty" jobs. Later I found out, much to my joy, that we didn't have to cut the lawns.

After what seemed hours, I reached the main door, to be greeted with a hastily scrawled sign "Welcome New and Old Men". From this I gathered that I was at least expected. However, one thing did trouble me about the sign. Attached to it was another sign reading "Please wipe shoes on red rugs". First a sign welcoming me . . . then another one telling me to wipe my feet. It took a while to figure it out.

Like a gentleman I opened the door and allowed my mother and father to enter before me . . . actually it was mainly to see if the way was clear although they didn't know it! At the door I met a seminarian wearing a cassock but this didn't bother me. I had seen them before and actually I was looking forward to putting one on myself.

He very obligingly led me to the bulletin board where we found my name and room number. I even had a "Mr." before my name. It was somewhat of a shock . . . but an indication that I was to be treated as a man.

I knew the next thing I had to do was see the Rector. Would you believe I had to ask directions to get to his office? That's one route I've never forgotten!

After talking to the Rector I found my room. It was big but bare, containing two desks, a bed, a spacious closet and shelves which I later found out were BOOK-shelves.

I went down to the car and got my suitcases and started back up. On the way down it hadn't seemed too far but on the way up I found out my room was on the third floor! This time I came up the back stairs and this time there were no signs welcoming me, just signs saying "Please do not bang suitcases on walls". Once inside, about every ten steps there was another sign with the same inscription. These signs remained up until after Christmas (possibly for any interim suitcase-carrier) . . . on their way out!

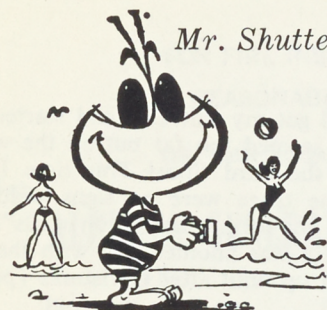
I proceeded to unpack and when finished, I put on my cassock, collar and cincture. It wasn't the first time I had put them on (nor would it be the last) but somehow I felt a little strange.

Timidly peering out of my doorway, I stepped into the hall. I tried to appear calm, but believe me, a cassock is wonderful for hiding knocking knees!

Next came the big step of meeting the rest of the seminarians. It seemed that whenever I met any, they were in groups of four or five and they all said their names at the same time. No wonder it took me a month to get the names straight!

After I had met everybody once (and some two or three times!), I started to wonder if my name hadn't changed. It seemed everyone I met called me a "new man". Since then I've learned that that's one title you never get rid of until your second year.

After a couple of days, when I could finally find my way around without getting lost and without tripping on my cassock every time I went up or down the stairs, I thought I was finally getting into the swing of things but the next day when I got up, and every day since, I've been learning something new about the Seminary and the people who live here!



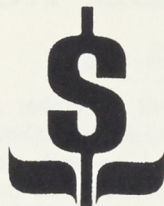
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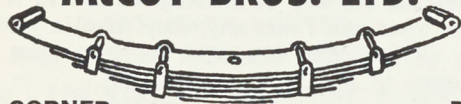


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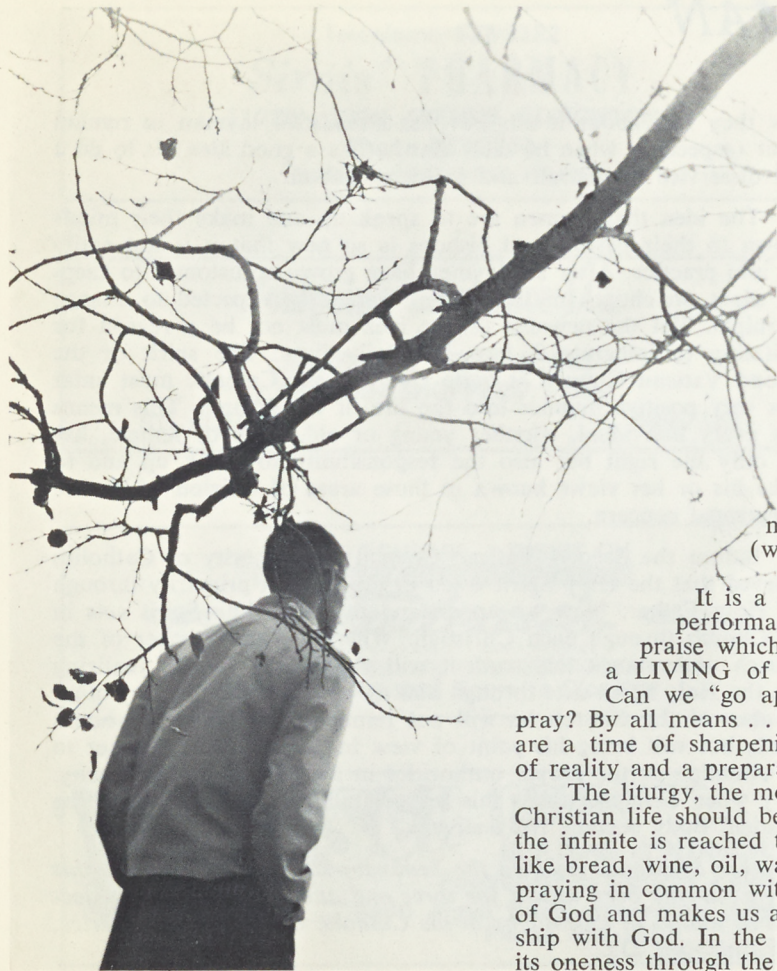
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“A Walk on the Wild Side”

by Joseph Molnar

The road to God is not a “safe” road by any means. Approaching God can involve sorrows, frustrations and even dangers. Why should it be so? Because the only way to find God in this world according to the Gospel is through those explosive but wonderful creatures we call “our fellowmen”. We might almost call it a walk on the “wild” side of things — a walk through God’s world, seeking him in all the persons and things on earth. This very closely ties with that notion of “conversing with God” which we call prayer. Maybe we need a shift in our attitudes on prayer.

Modern man is not primarily a contemplative type but a man of action. What concerns him today is not “heaven” (seen as a place “up there”) but the desire to build a “new world” — a “new social order”. It is the man who finds his way in this world, searching for the meaning of his everyday life, who has found the “way” to Christ. Prayer for this type of person becomes one of “engagement”. By this I mean that prayer becomes an encounter with God in the common things of life, in the things one does, in the person one meets. This involves the whole man, heart and tongue, intellect and will (with one’s whole being acting in unison).

Prayer then is primarily a saying of something to God through others. It is a doing; a living. It is a seeking of the truth in everyday life and a faithful performance of one’s tasks as he sees them. Hence, one could speak of prayer as praise which is not merely an extolling God VOCALLY for his wondrous deeds, but a LIVING of one’s life, a being what God wants “me” to be.

Can we “go apart to pray” in the sense that the Gospel tells us Christ went apart to pray? By all means . . . we can and must “go apart” at times, for such moments of withdrawal are a time of sharpening one’s perspectives, of penetrating more deeply into the awesomeness of reality and a preparation for an effective prayer of “engagement”.

The liturgy, the most excellent of “prayers”, accomplishes in symbol and in power what the Christian life should be. The Church, through her liturgy, has always taught us the lesson that the infinite is reached through the common things of this world. Thus she uses simple things like bread, wine, oil, water or light to signify the most sublime realities. Likewise the experience of praying in common with our fellow Christians concretizes for us our relatedness to the People of God and makes us aware that our neighbours must somehow always enter into our relationship with God. In the liturgical prayer the Christian community exercises, expresses and deepens its oneness through the partaking of the Body of Christ and through the communication of His Spirit.

THE NEW ROLE OF THE LAYMAN

by Father Ora McManus*

As a result of the Second Vatican Council many new changes have been introduced into the lives of Catholics. No longer do we have to fast many hours before receiving Holy Communion . . . and now we may eat meat on Fridays! These and many other changes were eagerly received by all. But this has not been the case with all the new changes. For instance, one has only to mention the subject of the new Mass Liturgy to any group of people and there are sure to be a number who do not like it.

There are many reasons for being dissatisfied with the new liturgy. Some find that they cannot combine singing and praying. Others, who do enjoy the opportunity to sing, find that they are not familiar with the hymns chosen. Some find that there is so much time spent in reading and singing that there is no time left for private prayer. Although everyone appreciates the relaxation of the laws of fast and abstinence, the same enthusiasm has not been shown for the changes in the Mass.

Does this mean that a mistake has been made in changing the way Mass is said? Not at all! We must realize that there is a big difference between eliminating a spiritual practice such as abstaining from meat on Friday and the introduction of a practice such as singing at Mass. It doesn't require any effort to learn how to eat meat on Friday but it does require a great deal of work to learn how to sing. Much time and patience will be necessary before the average congregation will experience the value of sacred song in forming the individual worshippers at Mass into a true Christian Community.

But this does not mean that those who are dissatisfied with the way the new liturgy is being performed are to patiently stand by and remain silent. They must tell their pastors and bishops exactly

how they feel about it all. For the dissatisfied layman to remain silent (especially when he feels that he has a good idea) is to do a real disservice to himself and to his neighbour.

The idea that laymen are to speak up and make their minds known to their pastors and bishops is so new that it is not easily put into practice. After all, laymen have grown accustomed to keeping silent on church matters. They cannot be expected to change overnight. Yet the newness of the idea must not be a reason for hesitating to integrate it into our daily lives. The spirit of the Second Vatican Council is quite clear. Every Catholic must enter in a very positive manner into the life of the Church. This means that every individual, whether young or old, male or female, has not only the right but also the responsibility to speak up and to make his or her views known in those areas of religion which are of personal concern.

Before the Second Vatican Council the majority of Catholics believed that the Holy Spirit acted in the Church primarily through the Holy Father. Now we understand that the Holy Spirit acts in the Church through each Christian. When a given member of the Church understands this truth it will change his life. In realizing that the Holy Spirit acts through him as well as through every other member of the Church he will not remain silent when he should speak, but will bring his point of view in a responsible manner to the attention of the proper authorities in the Christian Community. Only when each one takes this responsibility upon himself will the Mystical Body become truly alive.

* Father McManus rejoined the Seminary staff after Christmas this year, having been absent for three and one half years doing doctoral studies in Philosophy at the Catholic University of America, Washington, D.C.

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Canada's Role In International Affairs

by Brian Francis Hubka

A person is what he is because of what he has been.

A person acts as he does because of what he is.

Therefore, a person acts as he does because of what he has been.

So it is also with countries. So it is with Canada. Our rôle in international affairs is both the result of our history and the external expression of our own distinct identity.

We were once British colonies bordering an English-speaking republic founded by revolution. A share in this revolution we rejected; yet, once united, we did indeed achieve sovereignty. In so doing we provided the pattern according to which the Empire was, relatively peacefully, transformed into the Commonwealth. And to this day we, having assiduously maintained a reputation of independence and integrity of action, strive, by the diplomatic skill of such as the Right Honourable Lester B. Pearson and Arnold Smith, and thus far with success, to maintain and strengthen this unique fellowship of black and white, rich and poor, old and new. In so doing we offer the world a pledge of hope.

But our country, or at least an integral portion thereof, was also, long ago, colonized by France. It is due to this, perhaps more than to anything else, that, neither in 1775 nor since, did the fourteenth colony surrender its identity to a union with the other thirteen. It is due to this French-fact, equally as much as to the British supervention, that Canada today exercises the influence she does in the councils of the world. For history, by providing us with the opportunity of building a new type of political society, one based on cultural pluralism, has required, and requires, us to attain a deeper conception of liberty and of civilization than is possible in culturally homogeneous societies where a monolithic internal unity is easily acquired and just as easily directed against others. Thus, in striving for fidelity to the ideals required of us as citizens of a bicultural kingdom, we naturally develop an outlook conducive to intelligent action in a multi-cultural world where genuine respect, not grudging toleration, of diverse patterns of thought and life is increasingly imperative.

The third pre-eminent factor in determining our foreign policy is the very great proximity of the United States of America. True, by choice, we have thus far frustrated the continental visions of George Washington, Thomas Jefferson, and John Quincy Adams. But one cannot share an undefended four-thousand-mile border with one of the greatest powers in the world, to which one is also

closely linked economically and culturally, without experiencing certain pressures in the political sphere. And so perhaps it is natural to consider that Canada's principal rôle in international affairs is to ensure that her bilateral relations with the United States remain effectively bilateral and that we do not abdicate our right to independent action in the realm of foreign policy.

Now, the non-exercise of a right is often taken as tacit abdication. Therefore, it behooves us, if we think we have anything of our own to contribute to the world, not to subscribe consistently and as a matter of course to every American enunciation as being the perfect expression of truth in all its plentitude. In other words, if we speak as Americans do, others will label us as an American satellite and will close their ears to what we are saying.

Of late our governments have begun to realize this and are successfully struggling to regain a balance which they, in leaning towards Washington to counter-balance London, came perilously close to losing altogether when London was removed from the scales. In this we, in our present moment of weakness, are assisted by our providential membership on the International Control Commission which relieves us of the necessity of taking a position on the conflict in Vietnam. God grant that we use these days of grace to develop viable, vigorous policies based on justice, policies which will not be broken for the sake of another's pleasure.



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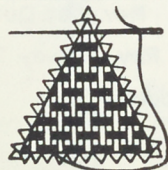
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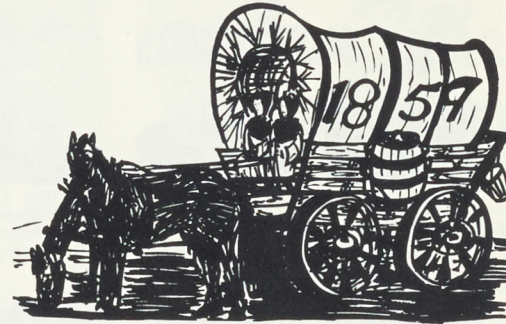
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GREY NUNS OF MONTREAL**

(PROVINCE OF ST. ALBERT)

**MISSIONARY SISTERS
PIONEERS TO ALBERTA
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From MONTREAL to LAC ST. ANNE, ALBERTA (1859-1863)

ACTIVITIES: Care of the Sick, Infirm and Aged
... Teaching; Home Visiting; Social Work ...

WE ARE REMEMBERING:

- 1863 and the founding of Youville Home in St. Albert, Alberta.
- 1891 and the Holy Cross Hospital, Calgary.
- 1895 and Edmonton General Hospital.
- 1862 and 1893 and our first Indian Residential Schools at Lac La Biche, now Blue Quills, St. Paul, and Cardston.
- 1920 and Legal School; 1926 and St. Theresa Hospital, St. Paul.
- 1860 and St. Joseph Hospital, Ile-à-la-Crosse, Sask.
- 1907 and St. Paul's Hospital, Saskatoon, Sask.
- 1910 and Beauval Indian Residential School, Sask.
- 1923 and St. Margaret's Hospital, Biggar, Sask.
- 1943 and St. Martin's Hospital, La Loche, Sask.

1944 and Youville Convent at Beauval Village, Sask.

HOW CAN WE FORGET our victim Sisters:

- 1923 and the drowning of Sister Cécile Nadeau with 3 Indian boys.
- 1927 and the tragic death by fire of Sister Léa with 19 Indian children.
- 1941 and the drowning of Sister Eugénie Lamoureux in an attempt to save an Indian girl.

These are living memories. Now, in 1967, we look forward to our new home in Alberta: THE GREY NUNS REGIONAL CENTRE, being built in West Edmonton. After over 100 years, we will have a CENTRE for the education of our Sisters and the care of our sick and aged Sisters, and we too will in turn be at home to all our friends as together we move into

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Rev. Patrick Quigley (T4), c/o St. Andrew's Cathedral, 740 View Street, Victoria, B.C. (Victoria)

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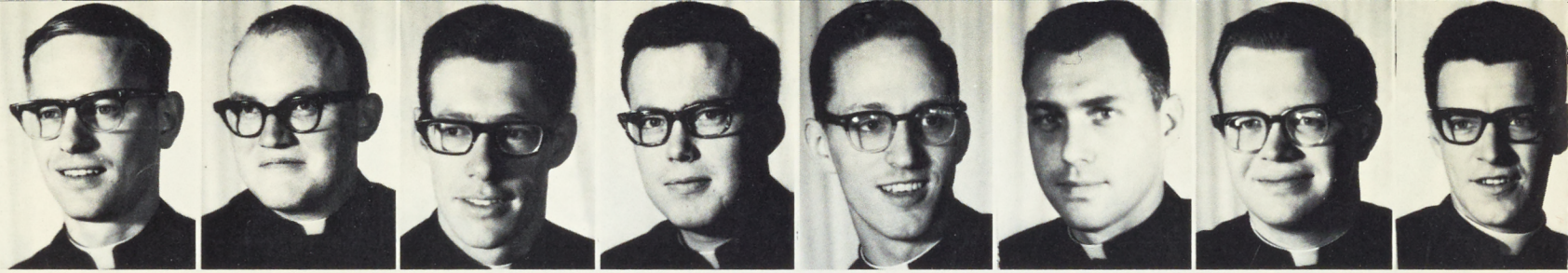
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* The individual's Diocese is in brackets.

** The person left during the year.



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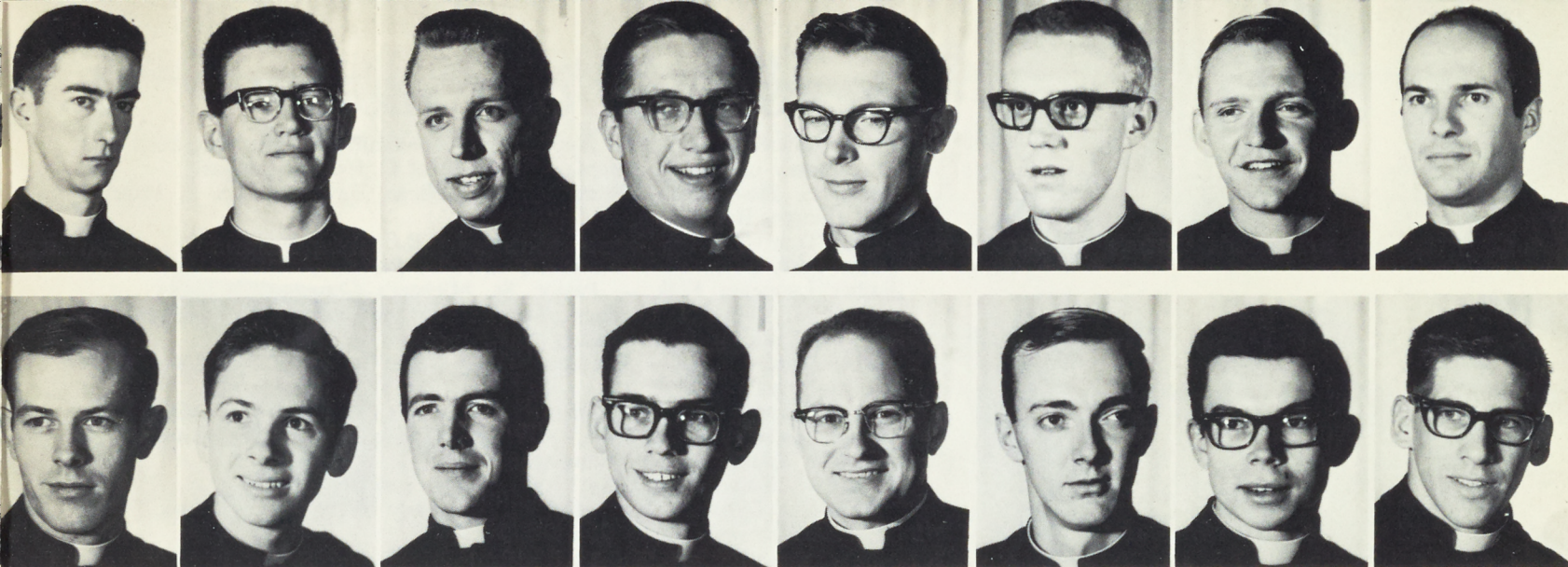
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Mr. Nicholas Cooney (JP),
Seapoint, Termonfeckin, Dro-
gheda, Co. Louth, Eire (Vi-
cariate of Prince Rupert)

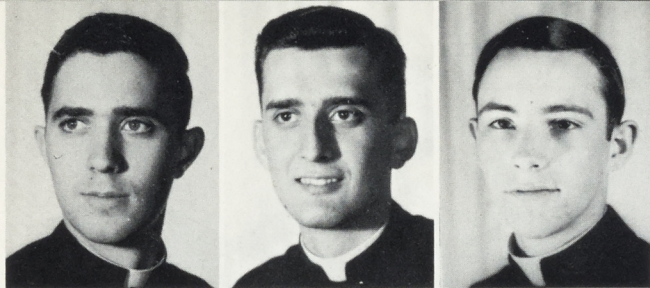
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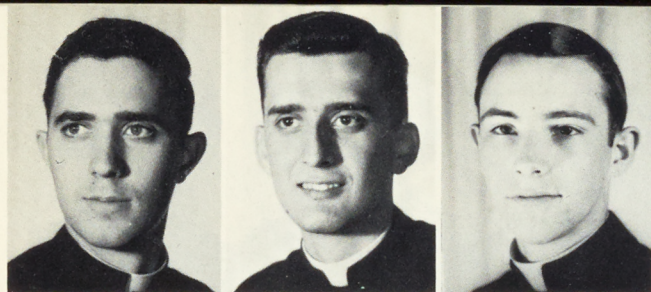
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Mr. Harvey Woytiuk, 2nd Arts (Philosophy), U. of A., Box 25, Krydor, Sask. (Saskatoon Ukrainian Eparchy)

DATE DUE SLIP

NEWS FROM OUR ALUMNI

Father Lawrence Baker — Appointed to a committee investigating amateur hockey in Alberta. Chaplain to the K. of C. Hockey League.	
Father L. Bissinger — Prince George College, George, B.C.	Davis Rd. S.S. 1, Prince (Box 1680).
Father Tom Cullen — Assistant at Terrace, B.C.	ish, Quesnel, B.C.
Father Jerry Desmond — Assistant, St. Ann's Parish, Quesnel, B.C.	Church, 770 - 2nd Ave., Liturgical Commission of
Father Lawrence Fok — Pastor, St. Michael's N.W., Swift Current, Sask., Appointed to the the Diocese of Gravelbourg.	
Father Martin Hage — Assistant at Holy Name Parish, 2223 - 34 St. S.W.,	
Father Francis Harty — Assistant at St. Ann's Parish, Trochu, Alberta.	
Father Edwin Kuefler, O.F.M. — Re-appointed Superior of St. Francis Friary, 211 Edmonton, Winnipeg.	
Father W. Kostiak — Pastor of Preeceville, Sask. (Box 95).	
Father Ken Dylke — In residence at Our Lady of the Angels Parish, Fort Saskatchewan, Alta. (Box 197).	
Father C. Lambert — Sacred Heart Parish, Box 129, Benson, Sask.	
Father James J. Laid — Curate at St. Michael's Parish, Bow Island, Alta. (Box 50).	
Father Ora McManis — Back from the Catholic University of America, Washington, D.C. with a Doctorate in Philosophy.	
Magr. J. A. MacLellan — Awarded the Medal for Merit by the Canadian Extension Award by the Lions International	
	hony's Parish, Drumheller,
	Gabriel's Parish, Box 329,
	Parish, 12810 - 111 Ave.,
	Parish, Mearns, Alberta.
	orpe, Alberta.
Father Duncan McDonnell — Lima, Peru.	



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Mr. Dan Murry (JP), Box 128, Peachland, B.C. (Kamloops)

Mr. Don Paquette (JP), 13020 - 113 Ave., Edmonton, Alta. (Edmonton)

Mr. Rod Perks (JP), Box 214, Three Hills, Alta. (Edmonton)

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Mr. James Schleppe (JP), Box 11, Beisecker, Alta. (Calgary)

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Mr. Harvey Woytiuk, 2nd Arts (Philosophy), U. of A., Box 25, Krydor, Sask. (Saskatoon Ukrainian Eparchy)

IMNI

Father Lawrence Bonner — Appointed to a committee investigating amateur hockey in Alberta; Chaplain to the K. of C. Hockey League.

Father L. Bissonette — Prince George College, Davis Rd. S.S. 1, Prince George, B.C.

Father Tom Cullen — Assistant at Terrace, B.C. (Box 1680).

Father Jerry Desmond — Assistant, St. Ann's Parish, Quesnel, B.C.

Father Lawrence Folk — Pastor, St. Michael's Church, 770 - 2nd Ave., N.W., Swift Current, Sask.; Appointed to the Liturgical Commission of the Diocese of Gravelbourg.

Father Martin Hagel — Assistant at Holy Name Parish, 2223 - 34 St. S.W., Calgary.

Father Francis Hayley — Assistant at St. Ann's Parish, Trochu, Alberta.

Father Edwin Kuefler, O.F.M. — Re-appointed Superior of St. Francis Friary, 211 Edmonton St., Winnipeg.

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Father C. Lambertus — Sacred Heart Parish, Box 129, Benson, Sask.

Father James J. Lynn — Curate at St. Michael's Parish, Bow Island, Alta. (Box 50).

Father Ora McManus — Back from the Catholic University of America, Washington, D.C. with a Doctorate in Philosophy.

Msr. J. A. MacLellan — Awarded the Medal for Merit by the Canadian Legion; Awarded an Extension Award by the Lions International (Chicago).

Father Donald O'Dwyer — Assistant at St. Anthony's Parish, Drumheller, Alta.

Father William J. O'Farrell — Pastor of St. Gabriel's Parish, Box 329, Athabasca, Alta.

Father Ray Sevigny — Assistant at St. Andrew's Parish, 12810 - 111 Ave., Edmonton.

Father Ted Rozmahel — Pastor at St. Charles' Parish, Mearns, Alberta.

Father Claude Prefontaine — Pastor at Mayerthorpe, Alberta.

Father John Adamyk — Lima, Peru.

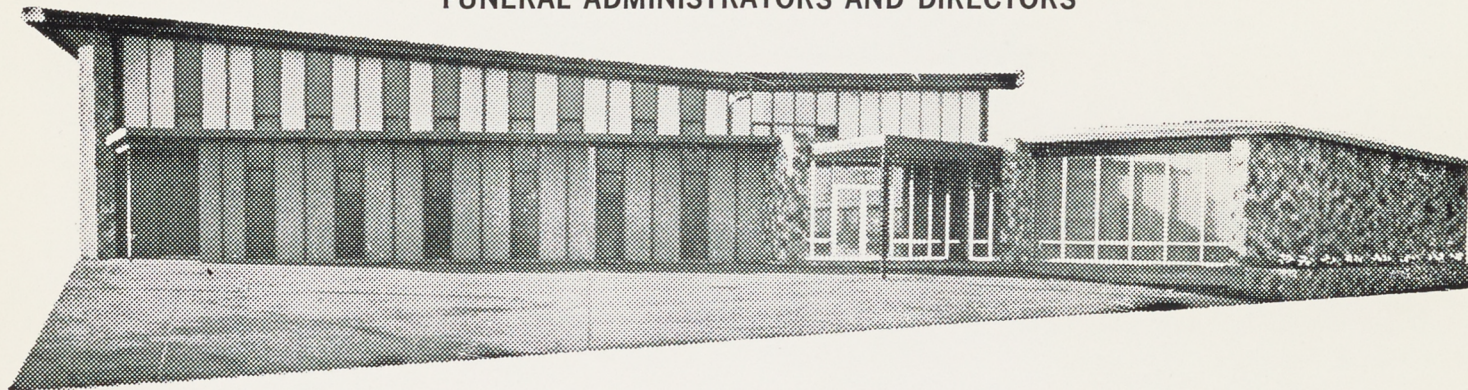
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FRONT COVER: *An 8:00 a.m. mid-winter view looking from atop the Seminary over the open fields to the wide ribbon of Hwy. #2 and the distant lights of Alberta's sprawling capital city, Edmonton.*

BACK COVER: *This photo of the administrative "hub" of the star-shaped Seminary building taken on a warm autumn afternoon suggests a mood of imperturbable tranquility.*

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